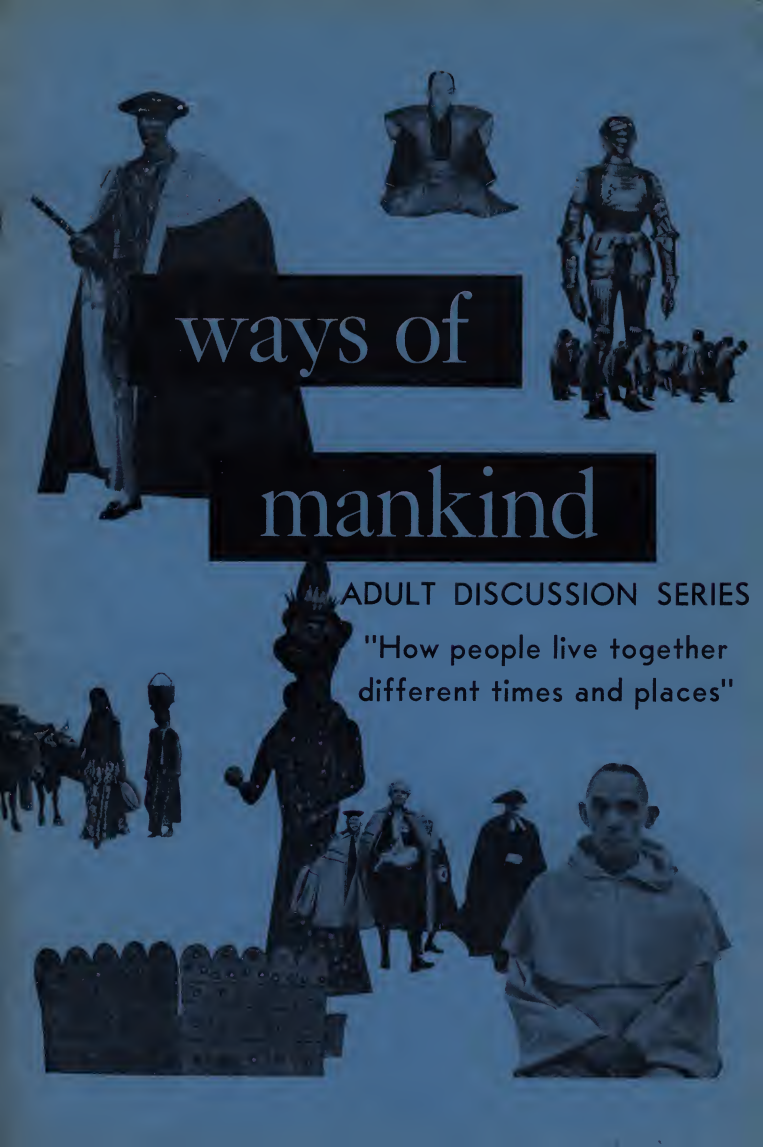

ways of mankind

ADULT DISCUSSION SERIES

"How people live together different times and places"

THE WAYS OF MANKIND

AN EXPERIMENTAL DISCUSSION PROGRAM

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the University of California at Los Angeles,
who served as consultant in the preparation
of the original radio series.

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Program 1

Program Title: "A STUDY IN LANGUAGE"

Record Title: "A WORD IN YOUR EAR"

Every normal person can talk. Every normal human being over the age of two can express his feelings and thoughts by the use of language. But the way in which language works for different people varies. It is different not only from one country to another, but also from one generation to the next; from one job to the next; from one social situation to the next. Our purpose in the discussion following the first program is to find out how language serves us here in our own locality.

Man is the only animal with language. No other animal can speak; no other authentic case of true speech has ever been found. Parrots imitate intricate sounds but they cannot express their own ideas. Other animals can express feelings - the mating-call of the moose or the warning cry of the mother quail. But they cannot talk about the past or future, or express ideas. It is these things that make human speech different from animal cries.

Language helps make possible the wonderful world that all men live in. This is the world enriched by the tools he has made, the stories he tells, the knowledge he has accumulated, the ideas, the dreams. These could not be passed on from parent to child if we could not speak.

Language is a fascinating subject. There is first of all the difference in language from one place to another, something every traveler comes to realize.

Language is also different from one time in history to another -- as one realizes when reading the kinds of letters that American soldiers in the Revolutionary War wrote as compared to the letters written by American soldiers in World War II.

The kind of language you use also changes with the occasion. Do you use the

same words in talking to your close friends as when talking to your boss? Or have you ever thought of the difference between "man-talk" and "woman-talk"?

Language, then, is so important to man that we can say: Without language man would not be truly human. It is what keeps us from being dumb animals!

Questions to Think About:

1. What struck you as the most interesting part of the recordings? Why? What new idea did you get from them?
2. What words or phrases are in common, everyday use in this area that would be puzzling to someone from another part of the United States?
3. Is the special "jargon" connected with any one job or profession ever a barrier to people's understanding each other? Can you give examples?
4. Do teen-agers in this area speak a different language than adults?
5. The recordings say that a language is likely to have many different words for one important thing, such as the Eskimo's comment on snow. Can you think of similar examples in America?
6. What can you tell about the character of people by their speech? Do we unconsciously indicate feelings of superiority, equality, or inferiority to others by our choice of language?
7. In view of the many differences among peoples, is a universal language practical?

Program 2

Program Title: "A STUDY IN CULTURE"

Record Title: "STAND-IN FOR A MURDERER"

Would you take the rap for a murder committed by someone else? Do you know anyone who would, willingly? Perhaps so, but you first need the answers to a lot of questions: Who did it? What is he to me? Why did he? In other words, you would agree only if the circumstances made it meaningful for you to do it?

Among the Tlingit Indians along the coast of Alaska, men do give up their lives willingly by prearrangement. Sounds like an odd custom, doesn't it? It is one of the thousands of "Believe-it-or-not" items that anthropologists bring home from the exotic peoples who live in distant parts of the world. Thought of in this way, it seems an oddity--brutal or perhaps even disgusting. The customs of strange people always seem odd and often seem bad, when we learn about them as isolated practices or ideas. But when we appreciate the circumstances under which they are practiced, the meanings and the involvements they have for the persons doing them, they begin to make good sense.

Anthropologists understand such behavior in terms of the culture of the people. Culture as we use it here has nothing to do with the popular word that means something like refinement, as in the statement, "He is a very cultured gentleman."

Formal Definition

Here is a formal definition: A culture is the pattern of life that is shared by a group of people, who have learned it as they grew up. Such a pattern of life included not only customs, knowledge and behavior, but also the system of beliefs, the ideas about the world, attitudes toward other people, relationships between people, and even the very feelings the persons have in special situations. It is tradition, handed down from the past though it is

continually being changed, as new things are invented, as new circumstances arise, and new needs are felt.

Next, let's be clear about some of the things that culture is not. First, it is not a matter of race or blood type. The way of life that we have is different from the Tlingit Indians, or from other people, and this difference is due to the different ways we have learned. No anthropologist today believes that any important differences in group behavior are caused by differences in race. Another thing: culture is not merely habits or customs. To be sure, customs are a part of culture, but culture is the integration and the unity of these customs and habits.

Set Apart

The fact that we humans live according to culture sets us apart from all the world's other creatures. Since culture is learned behavior, culture can be changed to meet and to master new situations. It makes it possible for us to live in the Arctic and in the tropics, in the forest and on deserts. We have conquered these different environments because we can learn new ways of doing things and then pass this knowledge from generation to generation.

Everywhere the mastery of these environments came about through the accumulation of knowledge by storing it in thought and language (and later in writing). This accumulating process has given us the power to advance in technical knowledge, while others who migrated into the world's byways did not learn until recently about some of the most important inventions such as farming, herding, the use of metals and of writing. The cultures without these technical developments have remained relatively primitive,but they still have great accomplishments and a variety and detail of learning.

Each culture, therefore, is unique. Each has worked out its own technical solution, has its own architecture, its own art, its own system of education, as well as the specific content of that education. Values and goal differ from one culture to another, and the rules of conduct vary also.

Not Hodge-Podge

Culture is not a mere hodge-podge of details. It is not a cloak of rags and

patches, but rather a whole fabric with an overall pattern that integrates and unifies the specific treatment of each of the various parts. It is this unity that gives the word culture its special meaning.

Let us return to the Tlingit Indian of Southeastern Alaska who let himself be killed -- for this is the center of the story "Stand-in for a Murderer". He does this, first, because the land his group owns was trespassed on by a hostile clan, and this property is a matter of life and death to his people. His clan is in a way his family, though it includes hundreds of people. He feels each of these to be his immediate relatives; he treats clan members as brothers and sisters. His clan means to him what our mothers and our children mean to us.

So we see two things that we can understand are involved: property and family. Next comes law. The law of the Tlingit Indians holds that the clan is responsible for any act committed by any member. If someone in his clan commits a murder, it is not the murderer himself who is responsible, but the whole clan. Another element in Tlingit law is the rule that we recognize from the Biblical injunction of an eye for an eye. The clan of the murdered man demands retribution, and if it doesn't get it, there will be a feud. Now we have property, family and law.

More Important

The next element in Tlingit culture has to do with status. The position a person has is more important to the Tlingit than it is to us, though we are also aware of different social positions. A man's position is inherited from his uncle, and with it goes the privilege of wearing certain crests and bearing certain titles. The amount of wealth he has, the feasts he has given and the brave deeds he has done all may raise his position. Every Tlingit is so concerned with status that he takes great affront at the slightest insult -- an attitude that often leads to hostility and violence.

Moreover, this careful measure of status is applied in the rule of an eye for an eye. The clan of the murdered man can demand the life of a person of exactly the equivalent position as the man they lost -- to even the score precisely. If the murdered was more important, his clan will offer another, less important, person

instead. So status is another feature of Tlingit culture that goes into the situation.

The Tlingit think that warfare is a noble art and death in battle is a noble death. To give yourself up for the sake of the clan is considered the noblest deed that a Tlingit can perform, even higher than death in battle. It assures his soul a position in the highest heaven of the Tlingit after-life.

Create Situation

Can you see how the patterns of culture create a situation and a way of seeing things that will make a person willing to be the stand-in for a murderer? If you were a Tlingit, you would also be willing to do so. This same thing can be said about every custom; all social acts are meaningful in the context of their own particular culture.

If we are to understand ourselves, let alone other people, we must appreciate the importance of culture. The customs of one people are always strange to another. But customs are only part of a culture, meaningless unless seen in terms of the whole design of life. Our American customs are part of our American design of life. As we come to understand it, we grow in appreciation of man.

Questions to Think About:

1. Are there any situations in America in which a person would willingly die? If you think there are any, what things would influence him? What kinds of loyalties would be involved? What attitudes or beliefs might influence him?
2. What actions in our American culture might seem odd to a people from another culture, say the Chinese, or the Tlingit Indians?
3. Chinese who come to America often find it difficult to understand that a grandmother would take direction from a mother on how to rear her children, for in China the older a person is the more knowledge he is supposed to have. How would you go about explaining this to a Chinese?
4. If you know some people who have recently come to this country from foreign lands, what differences in their culture, as contrasted to ours, have you found? Can you explain these differences?

5. In our society children over the age of five are away from home most of the day. How would you explain this strange custom? Is it good?

6. What do you think are the strange points of your culture?

Program 3

Program Title: "A STUDY IN TECHNOLOGY"

Record Title: "SURVIVAL"

Most of us spend most of our time making things and using things that other people have made. By making things, we have reached every part of the globe and have established ourselves in the more difficult parts by changing conditions to suit our needs. The ability to do this gives us our superiority over all other beings.

The mushroom cloud that is the symbol of our time can be traced back to man's first use of fire. We of the Western Civilization have surpassed all other people in what we have been able to make and do. Our conquest of time and space has been dazzling. We have opened up sources of power undreamed of a few generations ago. We have shown what a creative and powerful being man is.

But our great accomplishments are built upon the creativity of man during the past half million years or more. Before there could be atomic energy there had to be electricity and steam. Before there could be electricity and steam there had to be high grade metallurgy. Before metallurgy could develop there had to be controlled furnaces; before these, building materials to withstand fire. The inventions of today always rest upon those of yesterday in an intricate weaving of knowledge and discovery. No people have ever built a civilization from scratch. All have built upon the preceding civilizations.

Certain inventions have been curcial in making us master of our environment. The conquest of fire is the most heralded, and goes back as far as Sinanthropus,the ape-man of China who dwelt perhaps 500,000 years ago. But some others are just as important; tanning hides,making string, making inedible food digestible by cooking, the shaping of wood and stone. Much later inventions like the bow and arrow extended man's range. Farming and herding lifted man from his dependency upon nature and

made of him a creator. All of these things, of course, were invented by people who lived like the primitive people of today. It is upon these inventions that later civilizations have been built.

We humans are not the only animal to make things — the bee makes his hive, the beavers their dam, and the birds their nests, but they do this by instinct. Apes have been watched using sticks and stones as tools. They have even been able to make tools from time to time in captivity. But the ape does not teach his young how to make tools or to use them. Only man has the ability to learn to make things and to pass on this knowledge by teaching it to his children.

We have inherited special equipment that makes this creative ability possible. Our hands can pick up a needle or heave a boulder. This remarkable versatility is possible because our hands do not have to be used to support our body. They are the original all-purpose tool. An important partner to the hand is the eye. No other eyes are as well-equipped as ours. They can see in color; they can focus for range; they have a delicate shutter arrangement to adjust for differences in light; and they have an extremely fine-grained retina to give an accurate image.

Perhaps the most important of these features is the "stereoscopic vision" which gives us the close calculation of depth by means of a range-finder much like those on modern cameras. Try threading a needle or lighting a cigarette with one eye closed, and you will soon discover the importance of focusing with both eyes on your work. The hand and eye are tool-making tools.

But our ability to make things rests on something besides physical equipment. We have the mental endowment as well. Modern science does not know what makes for this special ability. Certainly learning is necessary, and man does more learning than other animals -- but other animals do learn from experience. Some scientists believe that the human animal is more capable of "insight" than others -- that is, they can "see" things that don't exist; they can imagine the relations between things before they have experienced them.

Some apes have been able to solve problems. One psychologist put a banana outside a chimpanzee's cage beyond his reach. After a while the chimpanzee saw a stick

in the back of the cage and used it to rake the banana in. Later he needed a longer stick and made one by putting a small stick in the hollow of a bamboo stick. This chimp was using "insight" and solving problems. But this was an unusual chimpanzee.

Furthermore, the chimp couldn't tell the others how to do this. Language is necessary to the accumulation of knowledge. After all, no one person ever solves many new problems himself -- he mostly learns thesolutions that have already been made. Therefore the capacity for speech is certainly the most important reason why humans have succeeded in building the varied civilizations that cover the earth.

During the last war, the handbook called "Survival" was written for soldiers who were lost in jungles or on ice. It gave many tricks for surviving under such conditions. One of the most important lessons was: "when you're in the jungle trying to get out, watch for natives. They are a chief means for getting you safely out. ... Where you may not know there is food, they find many kinds. ... They know plenty you don't know. They can do a lot of things you can't do."

Probably no native people in the world have a richer technology than the Eskimo, who have many clever devices to survive in the toughest country that man has ever conquered. It has taken hundreds of detailed inventions and discoveries to make this possible: the igloo for shelter, snow goggles, wolverine fur around the face because the breath doesn't condense on it, and so on and on. The Eskimos show us human ingenuity at its best, and remind us that technical accomplishments are made by all people.

Questions to Think About:

1. How did the special knowledge of the Eskimos increase Jim Nelson's chances for survival?
2. What things here demonstrate our ability to invent special devices to suit our own purposes? What activities have we borrowed from other people?
3. What factors of the physical environment represent the chief threat to our survival?
4. What other factors affect our survival? How do you account for the rapid increase in mental illness in recent years?

5. Is the problem of survival the same for all people in our society? For example, is it the same for women as for men? For city people as for country people?

Program 4

Program Title: "A STUDY IN EDUCATION"

Record Title: "DESERT SOLILOQUY"

How did you learn the things you know? In school? Your job, for example, how did you learn to do it? Your taste in reading - where did you develop it? The things you laugh at, why are they funny? How did you learn about baseball, about styles in clothing, about politics or any of the other thousand and one subjects on which you have an opinion, express an attitude or perform some kind of an action? In reading the following article on education, think of yourself, your family, your fellow residents. How did you get to be the way you are?

To become as we are, we must be taught. Humans, like all other beings, are born without knowledge. But humans are different in that they are given an education. Through education they learn their cultures. So all people, whether modern Americans or the Indians that were here before we came, teach what they know to the young. In this way culture continues.

You may think of education as the job of the schools. The schools are responsible mainly for teaching the skills: reading, writing and arithmetic; engineering, medicine, anthropology. ... But we learn far more than how to do things. We learn a complex set of ideas about the world, about the people in our world, and about ourselves. We acquire attitudes and feelings. All these are a part of our culture, and all these things must be learned. For the most part they are learned at home, in our playgroups, at work and in our social life. It is this broader meaning of education that is important in the study of society.

Culture Studied

We can best see how education operates if we look at it in another culture -- preferably one that is different from our own, not only in their technical knowledge, but also in their attitudes and feelings. Let us take the Hopi Indians of Arizona,

whose education has been studied more than any other primitive peoples.

The Hopi tend always to think of themselves as part of a group. They do not like to compete. Teachers report that when they play basketball, they do not keep score. Their ceremonies do not give important parts to individuals, but generally emphasize uniform participation by all. The Hopi feel close ties to their fellows and are reluctant to leave their villages to seek work or fortune. What are the ways of this education that support these ideas and attitudes?

A Hopi infant is constantly surrounded by many relatives, with whom he has close ties. He can get from any of them the assistance or moral support he needs. He therefore learns to live in a society of many people of all ages who treat him with even friendliness. That is the first way.

There are few pressures on a Hopi child when he is an infant. He is fed at the breast for a long while; he is not worried over getting dirty or about his toilet habits. The adults around him are not making demands that he has difficulty to fulfill. That is the second.

Parents Not Angry

The Hopi child is scolded when he does something he shouldn't, but his parents don't get angry. More particularly, if one person scolds him, somebody else will comfort him. The parents are not set off apart as an old group, but there are people of all intermediate ages living in close association with him. He is not separated so strictly by generation lines. Even in many religious ceremonies, all ages participate as equals to the best of their ability.

When the Hopi boy or girl gets into greater mischief and must be punished, this is done by impersonators of the Katchina spirits. Therefore, it is not his friends and relatives who chastise. This gives him a sense that the spirits will harm him if he is naughty. It also keeps him from feeling any resentment toward those he loves. Indeed, they are apt to take his side against the spirits, so he feels that he has their support. As often as not, the spirits will not only relent, and withdraw the threat, but will even give the child a present on the promise of good behavior.

Finally, the Hopi religion emphasizes the importance of cooperation; of community spirit. The boys are initiated into the Katchina societies and learn these group beliefs early. The religious associations are important to them throughout life.

Different Way

The Hopi shows us a way that is very different from our own. Our culture trains us for independence and competition; the Hopi train their children for dependence and cooperation. What are some of the things we do that are different?

First off, our children usually live with only one adult man and one adult woman in the same house; and the house is clearly set off from the neighbors. Their parents have nearly sole responsibility for the child -- for helping him, for giving him support and for punishing him. The family world our young children live in is very different from the Hopi.

We believe that the two parents should stand together in matters about their children; this often means that the child feels he must stand up against them. We place greater responsibility on our children -- they learn to restrain themselves; they are expected to do things, to learn things, to bring home some good grades. These are some of the ways we treat our children differently than the Hopi Indians treat theirs.

Every people has its own ways of raising their young -- their ideas of how to punish, when to punish, and who should do it. They have their own attitudes of what to expect of their children and at what ages. The things they do in caring for and teaching their youngsters will set the pattern of attitudes and behavior; will train them for the kind of culture in which they are to live.

Teaching Important

Perhaps you like one way better than another. Or perhaps you like some things the Hopi do, but not others. The most important thing is that we must realize that the way we teach our children is important in determining the kind of adults we will have. Furthermore, this teaching goes on more at home than in the schools; it is a product of all the different social situations that a child gets into.

Finally, if we feel that there is room for improving on the way our children are raised, it's a good idea to see how other people do this in order to find out what effect different kinds of child-rearing practices may have. But we must remember that we must train our children for life in our own kind of society, with the special demands it makes on our people.

Questions to Think About:

1. Would you like your children to receive the kind of training Hopi children receive? Why?
2. Do you agree with the Hopi boy that American parents are nervous? How would you change this?
3. How would you go about teaching responsibility to young people? What factors other than the public schools would you involve?
4. Do you think most Americans believe "Crime doesn't pay?" How did they learn this?
5. Is education confined to the schools? In what other ways are we educated?
6. Does education stop when formal schooling does? Should it? If not, what kinds of educational experiences should people receive after formal schooling?

Program 5

Program Title: "A STUDY IN FAMILY"

Record Title: "HOME SWEET HOME"

You, like practically everyone, were raised in a family. In America this includes mother and father and - on the average - perhaps one sister and one brother. The five or six of you lived together in a house or apartment separate from anyone else. It is unlikely but possible that there was some other relative included in that family.

You think of this group as your family. If you are married, you are now thinking of your wife or husband and your children as being your family. You use the word differently sometimes. All of the relatives that you keep in contact with you sometimes think of as your family. But you don't form a unit, and except in times of severe crisis, don't burden them with your problems.

Chinese Family

If you were born in a Chinese peasant village,the whole matter would be different. Your family would include your father and mother, yourself and your children. There would probably be an aunt or uncle living with you, and your brothers would also be a part of the family. Your wife and your brothers' wives are a part of your family. This whole group would share its economic means and work as a unit.

If you were an Iroquois Indian,the family would consist of about a dozen units more or less like our own family, all living together in a "long house". The women in these units would all be sisters, or mothers and daughters, for Iroquois reckon kinship through the women. They would work the same land together, though each husband and wife would have a separate portion of the longhouse. You would probably feel pretty much as an outsider to this group, just as a Chinese bride for a long time feels a stranger to her family.

Family Necessary

Everywhere human beings have families. The family is necessary as a means of cooperation among men and women for procreation and rearing the young. Family life is always regulated by the culture, and people within that culture are expected to live according to the established family pattern. But family organization everywhere is different. Not only are there different customs governing marriage, but the set-up of family life, the relative position of men and women and their rights and duties vary from one culture to another.

The family is in many ways the most important part of a society. It is through our family that we acquire our culture. The family expresses the attitudes of our culture, and we as infants and children tend to accept the patterned behavior that is found in our family.

The way our family is organized is very important to the way we see our whole society. Those subtle attitudes and feelings that we are seldom aware of, but which motivate our every act are acquired through the pattern of relationships within the family. In a culture where the father is a strict authoritarian figure, we tend to get the acceptance of authoritarian political organizations.

In a culture where the family includes a number of adult women and the child has many women to serve as mother, there is less of a tendency to expect love relationship from only one person. In a culture where many people work in a common enterprise, there is more emphasis upon cooperation and less upon individual achievement.

Individuality Family

In our culture, the isolation of the small family unit as a separate group distinct from all others, supports our strong feeling of individuality. The Chinese family system, in contrast, reinforces the idea that the individual is a part of a larger going concern, and must subordinate his own personal interests to this larger group. The idea of individuality is less apt to get strong support in the Chinese family organization.

All people, everywhere in the world, believe their own family system is right

and proper. The fact that they have grown up within that system of family makes them feel this way. We may also well believe that all people everywhere in the world from time to time chafe at some of the aspects of family life. Certainly our own divorce rate and the need for marriage counselors suggest that this is frequently the case in our own culture.

We must appreciate, however, that every family system has its advantages and its disadvantages.

Individual Support

The Chinese family, for instance, gives great support to the individual, and helps him through crises and supports him in times of need. The death of a family member does not leave him a widower or his wife a widow. But in this family organization the father tends to dominate the sons until they have borne sons who will carry the family name. The cost of the strong security of a continuous family system is the loss of freedom to the young people.

Our own family is almost the exact reverse. When a man dies, his widow has no ready place to turn. When the children are gone and married, the old people live isolated and often extremely lonely lives. But our family system gives freedom of action to the youth. It is admirably suited to our economy which requires free mobility and to our society in which the fortunes of a person depend more upon his own actions than upon his family's social position.

The family system reflects the attitudes and organizations of the society, and in turn communicates those attitudes and organization to the children who become the society of the future.

Questions to Think About:

1. Would you rather live in the American family system or the Chinese? Why?
2. Who exercises authority in the American families you know? Do you think this is good?
3. What substitutes does our society provide for the strong ties of the Chinese family?
4. What problems have grown out of the separation of the generations in the

American family? How would you work these problems out?

5. What forces are changing the nature of the American family?

6. Does democracy have a place in family living? How would you develop it?

Program 6

Program Title: "A STUDY IN VALUES"

Record Title: "WHEN GREEK MEETS GREEK"

Why do you work so hard? At the shop or office, or at home, you spend most of your waking hours at work. In order to eat? Partly, of course. Because in our culture everybody is expected to earn his living by doing work that is useful. But that isn't the whole story.

You work to get those things which in our culture it seems important to have: a car, a nice house, a modern kitchen, new clothes, a vacation trip. Or you work to have a clean house, a nice garden, a proper meal. These are things we want. Some of them make life more pleasant, easier, safer. But all of them are important symbols of our culture.

They Are Symbols

What are they symbols of? They are symbols that show what we are; that we are the kind of people Americans feel are the right kind of people. They are symbols of those intangible values that are considered virtue in our culture: industriousness, ability, cleanliness, modernity.

You will see that values and symbols run in circles: you work to get the symbols that prove you work hard. Though you enjoy these things for themselves, you also like them because they demonstrate what you can do, who you are, that you are a successful person and a good member of your community.

Everywhere, in all cultures, people have symbols by which they show what they are. And everywhere, also, people have values, or ideas of what people should be. This is true among the most primitive people of the world, among the poor, in the ancient world of Greece and Rome, as well as in America.

Values Differ

But both the symbols and the values they symbolize are different in different

cultures. Among the Hindus of India, for example, industriousness is not so important a value as inner tranquility -- almost the opposite thing. The symbols of tranquility do not include the possession of things but rather the denial of worldly goods. Among the Indians of the Plains bravery and endurance were important values, and these were symbolized by deeds and the possession of stolen horses.

People everywhere grow up into the culture they are born to. As a youth learns the values of his culture, he is gradually motivated to acquire the symbols of that culture. In trying to get these things, he adjusts his behavior to those valued by his society. He acquires the values because only in that way can he have the things to show that he has the values.

Different Virtues

We can show this with any culture, but let's take ancient Athens and Sparta. These two Greek city-states had very different values. In Athens intellectual curiosity, appreciation of the arts, and participation in political affairs were values of greatest importance. They were symbolized by possession of beautiful things, gracious living and public office.

Things were quite different in nearby Sparta. There the most important virtues were self-denial, courage, prudence, justice and obedience. These virtues were symbolized by the simple life, lack of adornment, physical endurance and ultimately membership in a military lodge. Though Athens and Sparta had basically the same kind of society, the difference in values made for great difference in the spirit of their cultures.

Values are important in setting the direction and spirit of a people. One of the most important functions of our education is to inculcate the values of our own society, to inspire the young to acquire those virtues which give meaning to the important symbols in our society. This is particularly difficult in modern America because we have such a diverse population -- with different cultural backgrounds, different modes of life, different occupations.

Tend to Vary

Our values tend to vary from time to time and place to place, and sometimes

there is a conflict between them. For example, the materialistic values that dominate in our culture tend to conflict with certain teachings of our Christian ethic, a problem recognized by John Wesley in the 18th Century. These conflicts sometimes create special problems in American society, and make it difficult for our youth to steer a clear course of action. Though there are different values within the United States, nevertheless certain of them predominate and set the pattern for our culture.

Questions to Think About:

1. In America, do we regard our public leaders more like the people of ancient Athens regarded their leaders or like the people of ancient Sparta regarded theirs? How would you explain your answer?
2. How does the position of women in America compare with that of women of ancient Sparta and Athens? Which society treated women best? Why?
3. Would you teach your child to steal? Why? or, why not?
4. Do you believe the slogan, "A full day's work for a full day's pay" is a good one? Why?
5. If you had to choose between buying a piano or taking a vacation trip, which would you choose? Why?
6. What do you consider to be a success in life? How can you tell a "successful" person?
7. How do we symbolize success in our society? Is the Pulitzer Prize or the Motion Picture Academy Award, or being chosen "Best Mother of the Year" as much a mark of success as money?
8. Do we have a common set of values that unite all Americans regardless of many differences?

Program 7

Program Title: "A STUDY IN ETHICS"

Record Title: "THE CASE OF THE SEA LION FLIPPERS"

"Keep to the Right!" "Thou shalt not covet thy neighbor's wife." "No person shall . . . be deprived of life, liberty, or property without due process of law."

These are specific rules that we recognize and obey in America. They are three out of a multitude of such special laws, rules and regulations which govern our conduct.

All people have rules. Some of them are mere matters of etiquette, like using the right fork for salad. Some are special customs, as when the groom gives his bride a ring. Some are tabus, such as the rule against using certain words in public, or against eating certain foods.

Many are Laws

Many are laws, established regulations of conduct which are supported by government and by penalties against those who break the rules. Some are deep religious convictions, such as our rules of monogamy. In addition, in America we have a host of special regulations passed by legislature, city councils, school boards.

Every society has rules which govern the behavior of its members--for without rules there would be chaos -- in all societies we may find the counterpart of etiquette, of custom, of tabu, of religious regulations and of law. But of course the customs, tabus and laws vary from one people to another.

Behind the rules and regulations lie certain general principles. These principles serve as broad guides in the formulation of regulations. These guides we call ethics. Ethics are not the rules themselves, but the principles by which we judge whether the rule is right and proper. Every culture has a set of principles; all people have ethics.

Systems Vary

But ethical systems also vary from one culture to another. Let's take an example. We have a saying: "Honesty is the best policy." To lie is to go counter to our basic ethical ideas, and we would think it impossible to have a code of ethics in which this idea is not basic. But there are many African tribes where the principle is: Tell a person what he wants to hear, no matter whether it is the truth or not. They believe it is more important to say what is expected than to bother with the truth. We sometimes do this about women's hats and the boss's ideas, and excuse them as "white lies".

These people sometimes have another rule: It is wrong to say anything about anybody else, no matter if it is the truth. Telling stories to them doesn't mean lying, but merely saying something that might discredit somebody else. It is just as wrong to "bear witness" as to "bear false witness". The underlying ethical principle is that a person's feelings must never be hurt by anything that is said.

We do not know if there are any ethical principles that are found in every society. Some appear to be. In all societies there are regulations against murder or injury of others, though there always are special exceptions where killing and punishment may be allowed. Property rights of one kind or another are always recognized, though the form these rights take may vary. For instance, the Eskimo owns anything he makes, but if somebody needs a thing the owner isn't using, he may take it without permission or penalty.

Basic Rules

Perhaps we can understand ethics best by saying that they are the basic rules by which the rights of the individual and the needs of society are compromised. For a society must regulate the conduct of its members to preserve its own existence, and therefore must curtail the actions of its members. Each society has its own solutions to this recurrent problem.

The Yurok Indians of California had a system of ethics which recognized that each person had the full right to his own property but it was his responsibility to see to it that the right was respected. A part of the ethical system was that

he must enforce his right through legal means -- it was improper to be soft. One was expected to drive a hard and shrewd bargain but not to take retributive action in the heat of passion.

This is one of the many ethical systems that have developed in the world. Of course, we are not apt to like other people's ethics just because we have learned to like our own ethical system. Indeed, it is the nature of ethics that we consider our own the only true ethical code, for such a feeling is necessary if we are to live by it.

Questions to Think About:

1. What part of the "Case of the Sea Lion Flippers" most held your attention? Why?
2. What was the "right way" for the Yurok Indians in dealing with property disputes or other crimes? How do you feel about their ethics in these matters?
3. In your everyday living, what kind of laws -- written or unwritten -- do you obey? What basic principles ("ethics") underlie these laws? Think of your behavior in a store, while driving a car, when buying a house, in meeting a friend on a street, in getting married, starting a business, etc.
4. Do you remember some of the proverbs you learned as a youngster? What "ethics" does each proverb represent? Do these proverbs always agree with each other? How do you reconcile "an eye for an eye" with "turn the other cheek"?
5. Is there any "ethical" conflict in America today? What conflict do you see between individual rights and the needs of society? What purpose does the Constitution of the United States serve in this respect? The City Charter?
6. What changes do you see taking place in our system of "ethics"?

Program 8

Program Title: "A STUDY IN AUTHORITY"

Record Title: "LEGEND OF THE LONG HOUSE"

In the Italian section of a large city, Doc was the leader of a gang. Whatever he suggested was all right with the others. If anybody else wanted to go to a show, or down to the beach, he'd first suggest it to Doc. But Doc had to give his OK. If Doc was away, then maybe either Mike or Danny would decide - but as often as not there wouldn't be a decision.

Doc Had Authority

You see, Doc had the authority in the gang; Mike and Danny were his lieutenants and each had his own following. There was a clear system of authority that the gang recognized.

Every social group, and every society, gives to certain individuals the right to lead the affairs. We elect officers in clubs; we have business management, church elders, town mayors. Some societies have hereditary kings; others have warrior chiefs, others place leadership in the hands of the old men. It is necessary to have leadership so that necessary actions can take place.

Whenever a group recognizes a person as its leader, two things happen. First, they give up some of their independence. They are less free to act on their own behalf, to do something they might personally enjoy doing. Second, they establish a means by which they can cooperate effectively with the group and thereby accomplish more than they could ever do by themselves. This is true whether the group is interested in having a party, electing a president, building a bridge, or winning a war. There is always a problem of balancing this independence against accomplishment.

System of Iroquois

Let us take a brief look at the system of authority among the Iroquois Indians

of Upper New York State. Every Iroquois belongs to a long-house. Such a house is the home of several units of the kind we call a family. The women in these long houses are all related as mother and daughter or as sisters. The men that are married to them remain pretty much outsiders. The old mother is a sort of matriarch, and has authority over the affairs of the long-house.

The long-houses are banded together--again through the women--to form clans. Each clan has a council, and here the men share the authority with the mothers and sisters over clan affairs. There are also tribes, that are governed by a council of clan heads.

The tribes are territorial units and have authority over a given area of land. But the clans are family units -- kinship groups. These units are not limited by land, and extend across tribal boundaries. So a person who belongs to the Onondaga tribe, say, is also a member of the Snipe clan, and has ties of blood in neighboring tribes. Because all the clans do this, everybody has allegiance to two sets of groups and is subject to two sets of authority.

Tribal Federation

The most interesting part of the Iroquois system of authority is the famous League of the Iroquois, a federation of the six tribes. Each tribe appointed sachems -- as they called their senators -- who met together to decide matters for the whole group. The tribes agreed to give authority over affairs to a small group of men whom they appointed for the positions.

These sachems really had authority only over inter-tribal relations. They decided when to go to war and when to declare peace with their neighbors. They also maintained peaceful relations among themselves. By means of this system the Iroquois were a strong power in affairs before whites came and throughout the colonial period in America.

Now, the Iroquois were aware that in giving authority they endangered independence. The several tribes did not want to forego their own sovereignty so they had a rule that any decision of the council of sachems had to be unanimous. Since the delegations voted by tribes, this meant that any tribe could prevent action.

(We have a like system in the United Nations, where we call it the "power of the veto). The Iroquois system worked very well till they disagreed over aid to the American colonies against the British, after which the League rapidly disintegrated.

Limited Scope

The Iroquois found one possible means of meeting the problem of authority -- by giving it limited scope and assuring the full agreement of each tribe by applying the rule of unanimity. For if authority is to be given, it must also be checked in some manner.

In general, this means: (1) that those who administer the rules -- those who have authority -- should not be the ones to makes the rules, (2) that the people themselves have the power to select their leaders, (3) that there be regular means for the review of actions taken and the recalling of leaders who do not perform according to public interest.

We must remember that authority is necessary for the orderly procedure of social life, and that this authority always involves the loss of certain personal freedom. It is necessary, therefore, in recognizing authority to provide means of limiting the powers of those to whom they have been delegated by proper means of checks and balances. Only in this way can we prevent authority from becoming authoritarianism.

Questions to Think About:

1. What did you think of the Iroquois Indians and their method for exercising authority? What strong points do you see in their way? What weaknesses?
2. Thinking of your own experiences, in how many situations is there a "boss" or a leader? In your family? On the job? In the Girl Scount or Boy Scout troup? In the organizations to which you belong? Do they make the "rules", too? How do they get to be leader? What checks are there on their authority?
3. Do you really think authority is necessary for the orderly procedure of life?
4. How is political or civic authority exercised? In our county? In the United States?
5. Do you believe that final authority rests with the people? How would you react

to this statement: "All governments, including dictatorships, rest ultimately on the consent of the governed".

6. How effective are the following forces as checks on those who exercise authority? Good intentions of those who exercise authority; public opinion; elections; the courts; written constitutions, charters, by-laws, etc.
7. Does the manner in which authority is given to or exercised by individuals affect the rise or fall of a nation? Why? Think of the Roman Empire, the British Empire, Hitler, the United States.
8. How would you distinguish between authority and authoritarianism?
9. What do you consider to be the democratic way to exercise authority?

Program 9

Program Title: "A SUMMARY"

Record Title: "MUSEUM OF MAN"

For the past eight weeks we have discussed the ways of mankind. We have tried to show you parts of the world as it is seen by anthropologists.

Once the popular notion about anthropology was that it was the study of the bones of ancient man. Some people knew pretty much about archeology -- digging up remains of old cultures. Anthropologists did both of these things (and still do) but their main interest today is to try to understand why people behave in the way they do. You might say anthropology is interested chiefly in "human nature."

Now "human nature" is a phrase that many people use, but it is a very hard thing to define. It is even harder to know what you mean by it after you know some anthropology -- because you learn that different peoples have different ways, and wonder if anything is left that is true of all human beings. You also learn that these different ways are not caused by different racial traits, because people can change these ways. We know that American Indians have become Americanized; we know that the "melting pot", as we used to call the United States, made people from all over the world into Americans in about two generations.

Range of Behavior

We can understand "human nature" only if we think of it as a range of possible ways of behaving, and not as any special or particular ways. All peoples share certain general needs and have certain general forms of behavior, but they work out their own special ways of meeting these needs and doing these things.

For instance, all people must eat things that are digestible. But whether they like rare steak or rotten ptarmigan depends upon the circumstances in which they live and the culture they are heir to. We know also that all peoples must procreate and rear children, and therefore have systems of marriage and family life. But the

way a family can be organized and the rules by which marriage is regulated can very enormously. In fact, I doubt if any of us could think up a set of marriage rules that anthropologists haven't found in one place or another.

An important part of "human nature" is that man always lives with other people and always lives according to the general patterns of behavior that his fellows accept. That is, man lives in society, and has culture. The society may be small or large, the cultures may vary greatly, but there always is a society of people living together and a set of cultural rules which determine how they live together.

General Features

Each culture also has certain general features. Everywhere there are "values" by which men judge the conduct of others, and by which they try to live. These values are always given some form of symbolic expression --value symbols may be cars and homes, they may be cows or horses or camels, or they may be sacred stones, skins of albino deer, touching an enemy without killing him, and a host of other things.

And the values that these things symbolize may be bravery, intellectual activity, serenity, hard work. In short, many human characteristics may be regarded as values, but always there are values, and almost anything can come to be accepted as a symbol of those values, so long as it fits within the culture itself.

The same thing can be said about other features of human behavior: There must be a means of education; there must be a system of rules or ethics; there must be some leadership or authority; there must a system of belief and understanding of the world. For all people have these things; all people have language, literature (though not writing, of course) and other arts. But the form they take can vary greatly from one culture to another.

The world is a museum, and the anthropologist's job has been to study its collections. We have found in them a wonderful variety of behavior. This variety of behavior shows that "human nature" is not fixed and constant; but rather it is amenable to a wide range. Yet, it has also shown that there are constant elements in it; certain broad generalizations that apply to all peoples, however primitive or advanced.

By studying other peoples we can not only learn what is possible in human behavior, but how to bring about changes in society that will prevent dangers and improve human existence.

Questions to Think About:

1. Go around the room and give each person, in turn, an opportunity to state what struck him as the highlights of the program. Pause briefly to give other persons present an opportunity to comment on each statement.
2. When this "round robin" has been completed, open the discussion for anyone to raise additional questions hanging over from previous programs.
3. The recordings presented certain "universals" which exist in all human societies. Can everyone in your group identify these universals? Do they agree that these are the universals?
4. Finally, one last question. Do you agree that you can't change human nature?